

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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October 3, Baptist State-Wide Go-to-Sunday-School and State Mission Day.

The Baptists of the South have set apart October 3rd as a great denominational day. It is Go-to-Sunday-School and State Mission Day. We want, in our Southland, 3,000,000 people in our Sunday Schools and churches on that day.

In Mississippi we want 160,000 in our Sunday Schools and churches.

The advance our Sunday Schools make this year will be conditioned largely upon the carefulness, efficiency and persistency with which they push the Lord's work.

This day will give a denominational impulse, a spiritual momentum, a missionary vision, which no regular service gives. There is power in the united movement of a great denomination.

Every Sunday School in the State must observe the day because of its educational, inspirational, and denominational value. If we do the biggest things in kingdom advancement we must develop denominational team work. Co-operation is a kingdom necessity.

The Sunday School superintendents and pastors of Mississippi cannot fail to observe this day without losing to their schools and churches the strength and bigness, inspiration and power that comes from knowing that one is a part of a great movement. No school or church lives to itself without living a cramped and little life. No pastor or superintendent can live to himself officially, paying no attention to denominational movements, without cutting himself and his school or church off from one of the greatest sources of power and inspiration which he has offered him.

State Missions claims the right of way in the Sunday Schools of Mississippi on October 3rd, and claims it for the evangelization of Mississippi.

A Baptist United Movement.

PURPOSE.

1. To intensify Christ's Kingship in the lives of His people.
2. To increase the efficiency and spiritual power of the local church and Sunday School.
3. To give information about State Missions so that our people will become more interested and active in the work.
4. To tie our Sunday Schools more closely onto the State Mission enterprise.
5. To have every Sunday School in the State contributing to State Missions.

PRAYER.

1. That every Sunday School and church in the State fulfil its mission to Mississippi.
2. That great spiritual forces may be released to enrich the denominational life of the State.
3. That the Baptists of the State may get a larger State Mission vision.
4. That denominational team work may be developed.
5. That the Lord may direct so that the offerings to State Missions will be proportionate to our ability.

PLAN.

1. To observe the day and to begin in time to plan for it so that it will be a success.
2. To invite every member of the church to be present at the Sunday School service so as to have a record attendance.
3. To plan together as to the best method of making the program a success.
4. To put the program on in full so as to give the whole school and church a chance to get the uplift and information given.
5. To set a mark for the school beforehand.

6. It shall be our PURPOSE, PRAYER, PLAN, to make the largest offering for State Missions the Sunday Schools of the State have ever made to any benevolent object.

Some Big Things To Keep In Mind.

1. EVERY PERSON POSSIBLE IN SUNDAY SCHOOL ON THAT DAY. We ought to reach not only the membership of the church and Sunday School, but we ought to reach every available person in the community. And we can, if we will. LET US DO IT.
2. EVERY SUNDAY SCHOOL PUPIL AT THE CHURCH SERVICE. For once let us make the pastor's heart glad by all staying for the church service. What a storming of the gates of glory with our songs and prayers there would be if the Baptist hosts of Mississippi were to unite for just one day their united petitions to a throne of grace. LET US DO IT.
3. THE SUBJECT OF STATE MISSIONS CAREFULLY STUDIED. What we need is information about our State work. If the Baptists of Mississippi only knew all that they ought to know, and all that they might know about State Missions, we would have no trouble in getting money to make Mississippi a Baptist empire.
4. TEN THOUSAND DOLLARS RAISED FOR STATE MISSIONS. It takes money and men to extend the knowledge of Jesus. Jesus Christ is calling us to the task of furnishing both of these for Mississippi. LET US DO IT.

OCTOBER 3—BAPTIST STATE-WIDE, GO-TO-SUNDAY SCHOOL AND STATE MISSION DAY.

On October 3rd, Mississippi Baptists will observe State Mission Day. This day will be observed by all the states in the Southern Baptist Convention. The Sunday School Board, with the assistance of the state secretaries, has arranged a State Mission program which will appear in all the Sunday School periodicals.

The purpose of State Mission Day as stated in the special literature, is as follows:

1. Every possible scholar in the Sunday School.
2. Every church member in the Sunday School.
3. Every Sunday School member at the church services.
4. A better Sunday School.
5. A liberal offering to State Missions.

What These Things Mean.

Every possible scholar in the Sunday School means many thousands of new pupils brought into the Sunday School. Our Sunday School attendance is far below the normal. For every pupil enrolled there are two in the community that might be on the active list. This may not be true of every Sunday School in the State, but it is true of the State as a whole. We want to make October 3 a great day for the Sunday Schools of the State.

Every church member in the Sunday School means a great uplift to both the Sunday School and the church. We have to say it with a blush that not more than forty per cent of the 160,000 Baptists belong to the Sunday Schools of the State. We have a legitimate appeal to the sixty per cent not now connected with the Sunday School, and the time to make that appeal is between now and October 3. Let us see if we can't get every deacon and official members as well as every other one belonging to the churches, out on October 3 and line them up for future usefulness in Sunday School work.

Every Sunday School member at church service will mean an overflowing attendance at all the church services on October 3. This can be realized. The Sunday School is not a substitute for the church services and the pupils should be taught to understand this by special emphasis laid on the church service between this and October 3. Every pastor, every superintendent and every teacher in Mississippi should urge with all the force and power they possess upon every pupil of every Sunday School to attend the church services Sunday, October 3.

A better Sunday School will mean more efficient work. It will mean a better organization, better equipment, better teaching and better service for the King. Look at the standard of excellence, Brother Superintendent, and call the attention of your teachers to it. See where your school is "at." In how many ways are you doing standard work? Paste the seals sent you upon every one of the requirements that your school has already met. You will then

know how far you fall short of an A-1 school. Plan to reach the A-1 standard on October 3 and maintain it thereafter.

A collection for State Missions will mean augmented power for kingdom service in Mississippi. What we need in Mississippi just now to make Mississippi a Baptist empire is men and money. Money to build churches necessary and to pay the men who bear the message of eternal life. If we had the money to build a church house in the 288 places where churches ought now to be built and money to support pastors in the three or four hundred preaching places that ought now to be established at mission points in Mississippi, and money to sow the State down in Baptist doctrinal tracts, we could and would take Mississippi for Christ.

Let's make October 3rd the biggest day in Mississippi history. Let's pack every Sunday School with new pupils; fill every meeting house with worshippers, and overflow the collection baskets for State Missions. We can do it if we will; we will do it, for we can.

HOW TO MAKE THE SUNDAY SCHOOL GROW.

Enlargement.

Every Sunday School ought to grow in membership.

1. What is the first step necessary? To know the constituency.
2. In planning to reach the people, what is the first question to be answered? Who ought to be in the school?
3. What four classes of persons may we expect to reach?
 - (1) Members of the local church.
 - (2) Members of the denomination with membership elsewhere.
 - (3) Non-church members who prefer your church.
 - (4) Non-church members with no church preference, not attending any church.
4. What should be our motto? "We seek the last one."
5. How can these four classes of persons be known?

If possible secure an outline map of the territory of the local church, divide the same into four or more districts (in each district there should be not more than twenty homes), and secure a committee of two for each district. Describe each district upon a plain white card; if possible, give drawing of the same, and number them consecutively.

Call a meeting of all who are to help in the work at a central place (the church) at a definite time; assign and give description of territory to each district committee, also census cards, and instructions, following suggestions given below.

Note.—The number of cards needed to make the canvass will be about thirty per cent more than the white population. The above committee can be made permanent and utilized in reaching the unenlisted by personal visits; also to report changes in residence, removals, etc. Reports to be made at the workers' council or special meeting

called for this purpose by the superintendent or his associate.

6. What should be the form of this card?

Name

Address

Age

Member of what church.....

Attend what Sunday School.....

Church preference

Remarks
7. In making a house-to-house canvass, what suggestions are offered?

Visit every house.
Make an individual card for every person.
Write plainly.
Get the age.
Name the church and its location of church members.

Be careful to get an expression from the parents of young children who do not attend Sunday School as to their preference for them. This right of the parent should be respected.

Be sweet.
Extend a cordial invitation to all.
Any other information which may be valuable to the pastor, superintendent, or teacher may be recorded under head of remarks.

Grading.

8. After the canvass is completed, what then?

Select from the cards the four classes of persons mentioned above, and arrange them in packages by departments in the following order:

Separate boys and girls, beginning with age 9;

Cradle Roll, 0-3; Beginners, 4-5; Primary, 6-7-8; Juniors, 9-10-11-12; Intermediate, 13-14-15-16; Seniors, 17-20; Adults, 21-up.

Make three complete copies of these lists, one for the pastor, one for the superintendent, one for the superintendent of the Home Department, and one department list for the superintendent of each department, one class list for the teacher of each class.

Beginning with age nine, indicate those who are not church members, by sign X. In very small schools arrange for classes by departments named above. The school with perfect grading will have in the Beginners' and Primary Departments at least one class for each age.

In the Junior and Intermediate Departments two classes for each age, boys and girls in separate classes.

In the Senior Department one class each for men and women.

In the Home Department those above the age of three who cannot or will not attend the school.

Note.—In some cases there are pupils enough for more than one class to a year and sex. Ideal classes number eight to twelve. Approach as nearly as possible the perfect standard of grading.

Organization.

9. What further preparation is necessary? The superintendent will call a meeting of the officers, teachers and pastor for the purpose of planning an organization for the

Education Commission

Collins.

This church is served by Dr. J. P. Williams, who is one of our best and most efficient pastors in the State. At the close of the morning service, when the college work was presented, Brother Williams rose and urged his people to give, which they did, and a magnificent offering was made. May God bless the church and pastor.

In the afternoon of the same Sunday, I went out to Salem school house where Prof. O. F. Grantham holds sway, and here a splendid offering was realized, through the efforts of Prof. Grantham. The people in this community have a great teacher in this man of God.

Kokomo.

I spent a day and night here in the middle of the week, and a good offering was made to the schools. Rev. J. R. Hitt is their splendid pastor.

Columbia.

One of the greatest joys of my life after seven months of absence was to return to this church which I served for nearly four years, and present the college work. At the close of the message, Dr. Wall, the pastor, rose and urged the people to give, which they did enthusiastically and loyally. Hattiesburg and Meridian are the only towns thus far which have made a larger offering than Columbia, which goes to show that Columbia never does small things. May God bless this great church and noble pastor.

Pearl River Association.

This association met with Bunker Hill church, ten miles north of Columbia, September 1. Rev. T. D. Cox was made moderator, and Brother Carr, clerk. Through the kindness of the moderator, one of the best hours of the association was given to the college work, and after presenting this matter, a splendid offering was realized. Pearl River Association is one of the best and most progressive in the State.

We begin September with nearly \$44,000. Success is assured!

Yours for victory,

W. E. FARR.

There seems to be a difference of opinion between the Western Recorder and the Journal and Messenger as to whether George Washington was immersed or not. We have not the documents in hand to settle this controversy, but there is one thing we know and have contemporary documents to prove it, and that is that Jesus was immersed, and that's enough for us. He said, "Thus it becometh us to fulfil all righteousness." If George Washington was not immersed, he ought to have been.

Pastor G. W. Riley reports a good meeting at Houston, in which the pastor preached. Brother Riley is one of our Mississippi pastors who is not without honor in his own country.

school, upon a basis of the returns as shown by the house-to-house canvass. Select departmental officers and teachers, secure their consent to accept the assignment. This done, you are ready to grade the school, which will be accomplished by simply grouping the pupils in the building according to your plan of organization.

REMEMBER the roganization of the school should be planned on a basis of the possibilities, and not on a basis of membership.

10. What does grading include besides grouping the pupils according to age?

(1) Graded teachers who "Will specialize on teaching the lessons of a given grade"; they are selected when you plan your organization.

(2) Graded lessons which are especially adapted to meet the need of the pupil's life year by year from the Beginners' Department through the Senior Department. The use of graded lessons in a graded school is absolutely necessary. For information write the Baptist Sunday School Board, Nashville, Tenn.

11. If the above suggestions are carefully followed, is it reasonably certain the school will grow?

No; work your organization; officers, teachers and pupils must get busy and go after them and keep it up.

12. To keep the school graded, what two things are necessary?

(1) Classification officer to grade new pupils. He may be an associate superintendent.

(2) Annual promotion.

ASSOCIATIONAL MEETINGS.

What are associational meetings for?

Judging from the time spent and the emphasis placed on it, some likely think that the main thing is to hear the reports from the churches. Many delegates rush to get there in time to have their letters read; hours oftentimes are spent in deciphering and reading their contents to a listless or restless congregation; and some actually leave as soon as the letters are read. Those letters are important, but they are by no means the chief thing.

As the writer sees it, these meetings are for the cultivation of a spirit of fellowship and co-operation among God's people, for the consideration of past accomplishments, the discussion of the work in hand, and, chiefly, for the laying of plans for larger and better work in the future. And yet, did you ever hear of a church appointing messengers and instructing them to bring back a report from the association? The prevalent idea seems to be that when the letter has been handed to the reading clerk and the money to the finance committee, the responsibility of the delegate ceases.

Surely it would be a great help if each church would ask of its representatives, both to the association and to the State Convention, a report of the doings of same. If new plans have been approved, let the churches

know of them at once so they may readily adopt these plans. If resolutions have been passed or subscriptions made, where the churches are involved, they should be informed as to such, and be given the privilege of ratifying the same.

Let's try it.

Having set in to make suggestions, I venture to offer the following:

1. Church clerks, please present readable letters. I have acted as reading clerk a few times and know whereof I speak. If you cannot write a good hand, for the sake of all concerned, please try to find some one who can and get that one to do the writing for you. But beware of the writer with a flourish. One word will be written well and then be spoiled by the curls and flourishes of the next. Then complete your letter. Add up each column and bring down the totals.

2. Brethren, arrange a program at the outset, and then try to carry it out. Let the "order of business" include the amount of time to be given to each subject. Some associations set out with nothing definite in view, and let brethren speak as much and as long as they want to on the first few matters that come up, and as a result, come to the closing hours of the session with many matters to be overlooked, or passed over hurriedly.

3. Visiting brethren, please do not monopolize the time. The messengers are glad you are there and they shall be glad to have you speak; but they sometimes get worried when they allow you thirty to forty-five minutes in which to speak and then you run recklessly over the time. Remember that some brethren know some things about the subject you discuss, which possibly they ought to say; and remember, too, that there are other matters of importance in the kingdom.

If some consideration will be given to these three suggestions, and then we adopt the plan of having the delegate report to the churches on the work of these meetings as soon as possible, not leaving it all to the associational minute, most likely our associations will become much more profitable.

Much that has been said above with reference to the associations is also applicable to the State Convention.

Yours for efficiency and progress.

WHAT U. THINK.

The death of Rev. C. L. Lewis in Jackson recently brought to a close a life that had been identified with the work of Baptists in Mississippi for more than a quarter of a century. He was born in Neshoba county, labored in Rankin county, but most of his ministerial life was spent in Hinds county. He was pastor of the church at Raymond for about twenty years. He moved to Clinton about eight years ago, where his family now resides. He was financial agent for Mississippi College at one time, was a prominent member of the board of trustees of the college and of the orphanage, whose books he audited for many years. He had the discipline of active labor and of suffering.

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EDITORIAL.

RELIGION AND HEALTH.

In every way the connection is close between bodily health and true religion. If this were not true the work of religious fakirs and fanatics such as so-called Christian Scientists and faith cures, would not have so fertile a soil for the growing of their noxious weeds of delusion. God made the body as truly as He did the soul of man; He cares for the body as truly as He cares for soul. Jesus ministered to the body as really as to the soul; He redeemed the body as He did the soul and has given it genuine immortality, to be reunited with the soul and live as long as the soul lives.

He commands us to glorify God in our bodies and has given elaborate directions in His word for the care of the body. It is to this last that attention is called here. A very large part of the Mosaic law has to do with regulations for bodily needs. The body and mind or soul are so intimately connected that it is impossible to separate some of the ordinances as applying to one to the exclusion of the other. This is true of the command to rest one day in seven. That is a physical necessity as well as a spiritual opportunity. Neglect of this command brings injury to both, because of their close union and dependence one on the other. The seventh command, the one against adultery, is directed primarily to the preserving and strengthening of the body, though the injury to the body quickly reacts on the mind and is destructive of spiritual life. In the New Testament the violation of this commandment is called sinning against one's own body. All the laws with reference to purity, personal and social; all the restrictions and safeguards thrown about marriage are intended to preserve and build up a strong and vigorous race and a high type of individual manhood.

But there are many of the Mosaic regulations that are aimed at the attainment of bodily health and vigor, and the securing of physical comfort and well being. One has only to read carefully the first five books of the Bible, especially the book of Leviticus, to be convinced and impressed with this fact. There are two subjects that today are exercising the minds of physicians and others in-

THE BAPTIST RECORD

terested in public health more than all others and more than ever since the days of Moses. These are a proper diet and proper housing conditions. These two subjects occupy a large part of the laws which were given to Israel in the wilderness of Sinai.

The people of the "unscientific" generations of the past and the careless reader of today may see in the restrictions about what Jews were permitted or forbidden to eat, only a test of their obedience to God, but the invalid who goes to the physician now for examination will find that his directions about diet are coming to be in accord with what Dr. Moses prescribed 3,500 years ago. It is true that it is said in one place in the New Testament that Jesus made some observations on this subject, "Thus making all meats clean." This was to remove the ceremonial defilement that ministered to personal or racial pride, which had come to be a worse sin than eating pork, just as the blasting of the soul is more terrible than a case of flux.

The race has now come to intellectual and spiritual manhood and is no longer under bondage to tutors and governors who shall prepare a bowl of gruel for us or a glass of milk and plate of toast. But God has called our attention to the conditions of bodily health in His Word and we are put upon our own responsibility in looking to it. We are no longer children under rules and outward regulations, but we are put upon the rule of reason and common sense and the principles of health are set before us as they relate to diet. We are to use our minds and take the consequences. Often the consequences of not using our minds and our consciences are wrecked bodies and ruined lives. In every community they may be seen, the wrecks of depraved appetites cast up on the beach by the waves of self-indulgence and winds of desire. Or it may be in many cases because of blank ignorance of the laws of health, for which not only the individual but the community or the state is to blame.

The other cause of wrecked health is perhaps still more a community matter, namely, bad housing conditions. In this matter the directions of Moses are very particular and elaborate. There is a recognition of infection in clothing and in the walls of the house that would have appeared a hundred years ago to be rank superstition, but which today is in accordance with the most advanced ideas of medical and sanitary science. Directions are given that are in substantial accord with the present day germ theory and remind you of a treatise on bacilli. Today we know that a house may be unfit for habitation because the germs of consumption have established themselves in it. There are many diseases that are reproduced by unclean floors or walls, or poor ventilation or overcrowding. These become problems not merely for the individual, but also for the family and the community and the state and even the nation, because neglect may breed a plague spot that will endanger a hemisphere. These are matters that the Bible puts great stress upon and they are objects of interest,

Thursday, September 9, 1915.

therefore, to the Christian and make obligations for those who recognize the complete authority of God's Word.

THE PHYSICAL BASIS OF MANHOOD.

This is a subject we have been hoping some physician or physicist would write on, and we still hope that this attempt may provoke some of them to utilize their knowledge for the public good. It is a neglected theme, which most of us have been prone to overlook as below the purview of the spiritual idealist and leader, whether he be pastor or editor of a religious journal. But it is beginning to dawn on us that this complicated combination we call man, has both feet and wings and wheels within wheels; that when any one of these wheels gets out of order it is sure to interfere with the whole machine, if not to put it out of the running entirely.

The eternal, unchanging purpose of God from the creation of the universe and through the whole course of events, is to produce the highest type of manhood. We are predestinated to be conformed to the image of His Son. To do this, to carry into effect this purpose of God, and attain unto the perfect man, unto the measure of the stature of the fullness of Christ, it is necessary that the foundation for manhood shall be laid in a good sound body that will be responsive to every demand of the mind and spirit and support them in their labor and toil.

Some one has said that the first requirement for a good missionary is to be a good animal. What is necessary for a good missionary is necessary for a useful man in any line of high and worthy endeavor. To be sure there have been individual, but exceptional cases, where a man or woman with frail body has done a noble life work. Their very limitations have provoked and incited them to supreme endeavor. But these are the exceptions. The rule still holds good that the world's work and the kingdom work have been done by men and women with good strong physical constitutions. Some men have done good work with poor tools and limited equipment, and have excited admiration on that account, but no man is satisfied with no tools or with poor ones.

The one tool through which we do everything, everything without exception, in this world, is the body. If that fails us all other devices are in vain and all effort is doomed to failure. And yet many people live in sinful disregard of the real needs of the body. Many a man who takes good care of his saw or his plow will give no thought to the making of his body a fit instrument to serve the mind and spirit. There is evidence in the Scripture that the proper care and development of the body now will tell in the real and permanent condition of the body in the resurrection, just as the careful selection of seed corn makes a difference in the result of the crop you make.

This would make a difference and ought to make itself felt in our conceptions of education, both in the family and the school.

Thursday, September 9, 1915.

It is a common advertisement in the school catalogues that education is three-fold — physical, mental and moral. But as a matter of fact but little really intelligent attention is given to either the physical or moral. True we have athletics and ought to have. This department of college life has come into prominence and under some criticism. The encouragement of athletics has done good in several ways. But it, or rather the proper care and development of the body ought to be given careful study and sympathetic and systematic development. The attainment of the highest type of manhood and womanhood is dependent on a good physical basis. A fine physique will strike anybody with admiration and a weak body will provoke pity. There is a good and true reason underlying this feeling. To be one's best there is need for the foundation to be stable that it may impart its strength to all the rest.

BRIGHT PROSPECTS FOR MISSISSIPPI COLLEGE.

Mississippi College will open her doors Wednesday morning, 10 a. m., September 15. Hillman College and Mississippi College will have a joint opening, with appropriate addresses and music. The friends of the college throughout the country will be delighted to know that at this date the prospects are the finest in our long history. Today's mail brought us fourteen reservations for places in the self-help department. Every place in Ratliff Hall was taken more than a week ago, and now every available room in the four cottages adjoining Ratliff Hall for the Self-Help Club has been taken.

I am now providing for the overflow by renting cottages in town near the campus. We cannot possibly provide for more than thirty additional places without serious inconvenience and possibly congestion of this department. There are more reservations in Jennings Hall at this time than ever before. There are still rooms available in this dormitory.

Practically all members of the faculty are now on the grounds ready for work. The college buildings are being disinfected and are in apple-pie order for the reception of the boys.

The books have been transferred to our handsome new library, and the class rooms and society halls in this building are ready for occupancy.

In this season of war and drouth and disturbed financial conditions, it is an unalloyed pleasure to me to be able to sound a note of good cheer, progress and prosperity in college circles.

Stand by us, brethren, as you have never done before, and turn every man towards Clinton that you possibly can influence.

Yours for the very greatest success,

J. W. PROVINCE.

Complimentary resolutions were passed by the young people of New Prospect church upon the retirement of Pastor N. A. Moore, who has endeared himself to them.

THE BAPTIST RECORD

We make this earnest request: that the subject of Publications at the associations be given a place on the first day, and that a dozen brethren make speeches of one minute each. This will not only greatly help The Record, but will enable us to help every other cause. This last is the reason for our existence.

IN THE EYES OF OTHERS.

While all human activities, to reach their highest usefulness, should be void of selfish motives, there is a natural reward that comes which should not be repudiated nor refused. One's supreme usefulness is impossible if there is not confidence in the minds of others concerning the integrity of the motives behind the action.

We have always believed that, in our educational activities, that the element of quality is one of the cardinal demands, for it is from this source that we are to look for the fruitage of manhood. It was Henry Drummond who said, "To secure ten men of an improved type would be better than if we had ten thousand more of the average Christians distributed all over the world."

In the process of securing this quality of manhood is found side by side the training of manhood. This involves many characteristics, no one of which is more important to perfect civic righteousness than a keen sense of the responsibility of manhood. It sometimes takes a man of master courage to meet the responsibilities of life openly and above board. All great men dare to meet fearlessly and to utter boldly life's responsibilities, it matters not what others may think.

We have been in close touch with our educational institutions and have believed in the work they have been doing, consequently we note with deep interest the impression the work at Mississippi College is making on the secular press of our capital city. The following is taken from a recent issue of one of our contemporaries, the Jackson Daily News:

"A Grand Old Institution.

"The Mississippi College number of The Baptist Record is a number of exceptional interest. The entire edition is devoted to descriptive articles concerning the great educational institution at Clinton, which, for sixty-five years, has been the property of the Baptist church in this State.

"Within the past five years Mississippi College has made wonderful strides. Jackson citizens who went on the automobile tour on Friday, and who had not visited the pretty little town of Clinton for several years, were astounded at the beautiful group of buildings on the college campus, and the other notable improvements made since the college has been under the guidance of that peerless educator, Dr. J. W. Province. The college buildings and grounds today represent a value of approximately \$650,000, and the splendid old institution stands as a mon-

ument to the faith of the Baptists of this commonwealth in Christian education.

"An editorial in the Mississippi College number of The Baptist Record, expresses a sentiment that meets with our cordial approval. The editorial in part, says:

"In the affairs of our economic welfare, we note that Mississippi College men, as a rule, are found on the right side of all moral questions. In this day of graft and shady practices there is a call, as never before, for men who are well grounded in the principles of civic righteousness."

"This sounds a keynote. Mississippi's only hope of escape from her present thralldom is in Christian education. Until ignorance and illiteracy are banished from the borders of our State, we cannot hope to establish moral and material affairs on a higher plane, and the work of reclamation depends upon such institutions as Mississippi College."

A FRIEND OF THE COLLEGE.

Rev. W. E. Tynes expects to spend some time this fall in Mississippi and might be induced to return to his native State. He has held important pastorates in Texas.

The editor had Dr. Webb Brame, of Vicksburg, to assist him in a meeting at Edwards last week. Our people were both pleased and edified. Brother Brame has made good in various places before and is doing well now in the difficult field at Vicksburg.

On July 30, Hon. E. S. Candler, Sr., of Corinth, entered into rest. He was for many years a prominent lawyer, Sunday School superintendent and active Christian. He leaves a large group of friends and sorrowing relatives, including Congressman Candler of the first district and Bishop Candler, of Georgia.

Mr. Wiley Spain Burke, and Miss Mary Marble Hagen were married September 8, 1915, at Vicksburg. The groom is a graduate of Mississippi College, student of Chicago University, and principal of Silver City High School, and a nephew of Rev. B. Simmons. The bride is a graduate of Mississippi Normal College.

Pastor Metts reports the baptism of four at Bomar avenue church, Vicksburg, Sunday—one a Presbyterian, one a Catholic and two Campbellites. They have a young Italian who was converted a year ago who has been preaching with good results under persecution. He will enter Mississippi College next week.

The meeting at Daleville in which Brother Bryan Simmons assisted Pastor Hooks, resulted in four additions by baptism and the healing of old grievances and a genuine awakening of God's people. Brother Simmons has the second Sunday unemployed, and could hold meetings then or take pastoral work convenient to his home at Morton.

PROGRAM FOR BAPTIST STATE-WIDE GO-TO-SUNDAY-SCHOOL DAY

"I was glad when they said unto me, Let us go into the house of the Lord."

School Standing.—"The Lord is in His holy temple; let all the earth keep silence before Him."

Song. School Standing. — "All Hail the Power of Jesus' Name."

Prayer.—By some one appointed previously.

Lesson Recited.—By junior, intermediate and senior departments, as follows:

Juniors.—"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

Intermediate Department.—"But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." (Acts 1:8.)

Seniors.—"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:12-15a.)

Superintendent.—What kind of a lesson are we studying today?

School.—A missionary lesson.

Superintendent.—What phase of missions are we studying in this lesson?

School.—State Missions.

Superintendent.—What does State Missions do for Sunday Schools?

School.—State Missions works for better Sunday Schools.

Superintendent.—What should the Sunday School do for State Missions?

School.—The school must give liberally to State Missions.

Superintendent.—Then let the classes go study the lesson for the day, and each do their very best for the offering to State Missions.

School.—We will give what we can, as the Lord has prospered us.

(Lesson studied by classes, 20 minutes.)

School reassembles.

Recitation.—"Why." (Boys from Beginners' Department.)

Why.

Why should we not make this our rule To stand up for the Sunday School?

It needs the boys and girls, you know, To give a lift and help things go.

Why should we try hard tasks to shirk, Instead of buckling down to work? I wonder what the world would do, With folks like that to help it through.

Why should we look for things to blame, And spoil another's goodly name? There's much to praise in lass and lad, No one is altogether bad.

Song.—"Make Me a Channel of Blessing." (New Evangel No. 22.)

Secretary's report taken as follows:

Superintendent.—What is the first aim of our school?

School.—Every possible pupil in our Sunday School.

(Here the secretary gives the totals present by classes, showing the same on the blackboard; thus testing the school on this aim.)

Superintendent.—What is the second aim? Church Members.—Every church in the Sunday School.

(Here the secretary reports the number of church members present and also the number on the church roll, showing what per cent of church members are present; thus testing the school on this aim.)

Superintendent.—What is the third aim? Scholars who attend church service regularly, all stand and repeat together, "Every Sunday School member at church service."

(Here the secretary counts them standing, showing what per cent of the scholars attend preaching service.)

Superintendent.—What is the fourth aim of our school?

Officers.—A better school.

(Here the superintendent places the large Standard of Excellence on the wall, and places seals where the school meets the requirements, and offers whatever suggestions he may as to how the school may meet the other requirements.)

Superintendent.—What is the last aim for our school?

Teachers.—An offering for State Missions. (Here the secretary gives report by classes of the day's offerings.)

Recitation.—"Missions and Minding." (By Junior boys.)

Missions and Minding.

I want to tell you something!

I heard my teacher say,

"I don't believe in missions.

I don't think I will pay

A single cent of money

To go so far away!"

I really think that's wicked,

Because—why, don't you know?

Our dear Lord told His people

Before He left them "Go And preach to every nation." Our Lord Himself said, "Go!"

I wonder what my teacher Would think if I should say, "I don't believe in minding!" And then I'd run away And do whatever pleased me. I wonder what she'd say?

"I don't believe in missions!" That's what some people say. "I don't believe in minding!" They mean, and turn away From Jesus' last commandment, And grieve Him every day.

—Mary Nowlan Wittmer.

Song.—"Help Somebody Today." (New Evangel No. 4.) Junior and Intermediate.

Missionary Bible Drill. (The superintendent or teacher leading and the seniors and adults giving answer.)

Leader.—Has the Sunday School any part in carrying out Christ's great commission?

Scholars.—Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Leader.—Where are we to begin teaching?

Scholars.—"Beginning at Jerusalem."

Leader.—What is our "Jerusalem?"

Scholars.—Our own community.

Leader.—Whom in our community should we teach?

Scholars.—Bring the people together — men, women and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and that they may fear the Lord your God, and observe to do all the words of the law."

Leader.—How many times must we go after a person?

Scholars.—"Until he becomes a disciple."

Leader.—Are we done when they are made disciples?

Scholars.—"And lo, I am with you" is not promised to the person who makes disciples alone, but to him who teaches them "to observe all things whatsoever I have commanded" after they become disciples.

Leader.—Where else shall we go with the gospel message?

Scholars.—"Judea and Samaria and unto the uttermost part of the earth."

Leader.—What is our "Judea?"

Scholars.—Our beloved state.

Leader.—How are we to carry the gospel to the unsaved and untaught in our state?

Scholars.—By giving our money to send preachers and workers.

Leader.—Can it be done any other way?

Scholars.—"How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

Leader.—What relation does State Missions bear to other missions?

Scholars.—"Beginning at Jerusalem" then "Judea and Samaria and the uttermost

part of the earth." State Missions develops the home base, from which we draw both money and workers for other fields.

Five Minutes' Address.—"Our State Mission Board and the Sunday Schools." Representative of the young men's class.

Song.—"Bringing in the Sheaves." Recitation.—"Christ's Call to the Children." (Three little girls.)

Christ's Call to the Children.

First Girl—

Jesus called the children to Him, And they came all unafraid; Crowded joyfully around Him Childish homage to Him paid. Then He said to those around Him, You must all as children be, Or you cannot reach my kingdom, There to dwell in peace with me.

Second Girl—

Unto us today He's calling, In His gentle, loving voice; We may claim His tender blessing, We may in His love rejoice. Let us, too, draw near to Jesus, Meeting Him in prayer each day, Feeding on His Word most holy, Doing His sweet will alway.

Third Girl—

Not to praise and worship only, Must we join the Master's band; But to give Him grateful service, Working with Him, hand in hand, Smiles and sunshine we can scatter, Speaking loving words and true; Bravely standing for all right things, Winning others to Him, too.

All—

O what honor for the children! That the Lord needs you and me. And if we would serve Him truly, We must strive like Him to be. And although we're only children, God will bless our little mite; And the sparks that we shall handle May turn darkness into light.

—Emma Post.

Recitation.—"Little Boys Make Men." (Small boys.)

Little Boys Make Men.

Some people laugh and wonder What little boys can do To help the missionary thunder Roll all the big world through. I'd have them look behind them, When they were small, and then I'd just like to remind them That little boys make men.

The bud becomes the flower; The acorn grows the tree; The minutes make the hour, 'Tis just the same with me. I'm small, but I am growing As quickly as I can, And a missionary boy like me Is bound to make a missionary man.

General offering taken from those who have come in late.

Recitation.—"Our Offering." (Five children.)

Our Offering.

First Pupil—

"We bring our gifts to Jesus, and lay them at His feet; O give them, Lord some work to do, Some holy service sweet; Our hearts, our lives, our offerings take, And bless them for our Saviors' sake."

Second Pupil—

"Dear Jesus, our offerings we bring to Thee, And ask for Thy blessing today. Without Thee our gifts can do nothing; Oh, make them of service we pray."

Third Pupil—

"Dear Jesus, we children would bring Thee, Not only our offerings today, But hearts full of love, and hands willing Thy teachings each day to obey."

Fourth Pupil—

"Jesus, bless the gifts we bring Thee, Give them something sweet to do; May they help someone to love Thee, Jesus, may we love Thee, too."

Fifth Pupil—

"Dearest Savior, bless our offering, Though but little it may be; All we have by Thee is given, Surely part belongs to Thee."

All in Concert—

"Cheerful givers, now we bring Willing offerings to our King. Many offerings, though but small, Make a large one from us all."

Letter Drill.—"State Missions." (Thirteen children.)

(In this exercise each child should have a large pasteboard letter. These letters should be all of one size, and covered with tin foil, or something which will make them attractive. Each child, coming in order, holds up the letter and repeats the sentences suggested in connection with that particular letter. All the letters should be held above the head in perfect line, or hung on a small wire stretched across the platform for that purpose, until the words "STATE MISSIONS" are spelled. It would be well to leave the letters on the wire until the close of the service.)

S Stands for STATE, our Judea, you see; Whence go our offerings; large may they be.

T Stands for TEACH, the command which was given

By Christ, our dear Savior, ascended to heaven.

A Stands for ALL who are lost and undone;

In our State there are many—they must be won.

T This T stands for TRUTH, which we find in the Word

That comes from our Savior, our Maker and Lord.

E Stands for EACH, and not for the whole; We must carry the gospel to ev'ry lost soul.

M Stands for MISSIONARY, everywhere going;

In our State destitution the gospel seed sowing.

I Stands for ISOLATED parts in the State; We must hurry to reach them e'er it is too late.

S This S stands for SAMARIA, our South-land so dear;

State Missions needs money and workers right here.

S This S stands for SUNDAY SCHOOL, which plays such a part

In the work that is dear to each earnest heart.

I This I stands for INTEREST in the greatest of all;

The grand work of missions, the great gospel call.

O Stands for the ORDER in which they should come;

State Missions first, and then Foreign and Home.

N Stands for the NEEDS in our dear Southern land;

These needs must be met to fulfill Christ's command.

S This S stands for SYSTEM, which we should display

In giving to missions the Scriptural way.

Words from the superintendent. Song.—"Rescue the Perishing." Benediction.—By the pastor.

A brother writes, inquiring how the walls of Jericho were made to fall down. Read Heb. 11:30. By faith the walls of Jericho fell down after they had been compassed about for seven days. No trouble about that the Lord did it because the people believed His word and did what He told them to do. "Vibrations!" Are there some weak of mind and corrupt of heart who believe that the breath of man rather than the breath of the Almighty leveled the walls of Jericho? May the good Lord deliver us from simpering idioecy.

To introduce "Tarbell's Teachers' Guide" to Sunday School workers who may not know its worth, there is issued a large edition of the lessons covering the last four months of the year. This portion is to be sold at the nominal price of fifteen cents per copy, postage five cents extra. If you know the value of Tarbell's Guide, will you not bring this "portion" to the attention of those who do not? The Baptist Record, Jackson, Miss.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR, Jackson.
Young People's Leader.

MISS MARY RATLIFF, Raymond.
College Correspondent.

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Special attention is hereby called to the letter of Miss Traylor which appears on this page. We urge that each society member who sees it will make it her business to have it read in all grades of societies; especially do we urge that it be read to each auxiliary, R. A. and Sunbeams.

Both secretaries are in the field at this time attending the meetings of the associations. It is the purpose of the Central Committee to have the State represented at each association. Of course the two secretaries cannot reach nearly all of them; but our vice-presidents will attend wherever they can, and our State president will attend all she can.

In this connection it is urged that each associational superintendent be sure and turn over to the clerk of the association the minutes of the W. M. U. meeting held, together with a statistical table showing what each society in the association has done the past year. And do not fail to give the address of the president of each local society. This is most important.

Dear Young People:

When a child, growing into the household duties under the careful direction of a sweet and loving mother, I learned a very important lesson, viz: that I had a share of the responsibility and if I did not do my part it remained undone. Of course, child-like, I did not welcome this fact very joyfully at all times, but when my mother spoke to me in a tender tone (as only a mother can), saying, "I am counting on you, my child, to put the house in order today; I'm busy." My heart swelled with pride because I felt that mother had confidence in my ability to do things, and also because I could relieve her of that responsibility.

Mother's object in training me in this work was two-fold: first, that I might be able to help in the immediate tasks; second, that I might be better fitted for life's work when thrown on my own resources.

I am so glad I was able to share the burdens of the home, for when mother's weary feet began to lag, I was able to say, "I can do it, mother."

Dear readers, our mother—the Woman's Missionary Society—has at this time a very heavy responsibility. She is making a strenuous effort to raise \$15,000 for State missions by the last of October. I know we want to say to our mother, "We will do our part," don't we? She needs all the help we can give her, for the burden is heavy and her steps will begin to lag. You know her duties will gradually become our duties for in the course of time we take her place, then we must be able to say, "I can do it, mother."

In Paul's letter to the Philippians, read what he says in 4:17, "Not that I seek for the gift, but I seek for the fruit that increaseth to your account." Isn't that a good reason for us, who are young in the work, to give; when we consider how rapidly the whole responsibility is becoming ours? However, the immediate task is a great one and one that we want to have a large share in.

I know all the Y. W. A's, G. A's, R. A's and the Sunbeams are obedient children and will come to the call of their faithful mother, the W. M. S., who is speaking to you in tender tones to lend a helping hand.

Dear consecrated leaders, teach your young people in these organizations about State missions, arouse an interest in their own State and then make an appeal for help. I am sure they will respond if they have been made to feel that we are depending on them. We want your co-operation in this work for the need is great but we can meet our responsibility by recognizing our Co-worker, God, and pulling together. Do your best, and please report to headquarters.

Your humble servant,
FANNIE TRAYLOR.

State Mission Catechism.

What is the population of Mississippi?
What proportion of the population is identified with Christian churches?

Name the president and secretary of our State Mission Board.

What is the postoffice address of our State secretary?

What special characteristics as a mission field does Mississippi present?

What is our State Mission Board doing to aid small and struggling churches?

What is our State Board doing to help solve the problem of the rural church?

How many missionary pastors does our State Board aid?

How many enlistment missionaries do we employ?

What proportion of churches in Mississippi contribute to State mission work?

What is the most pressing need of our State mission work?

Does our State Mission Board have adequate support from the churches to carry on a successful work?

How is your society co-operating with your church for State mission work?

(—Adapted from "Service.")

Beloved, I am going to ask that each so-

ciety use this catechism in your next meeting. Each question is important.

It is time we women were waking up on this work of State missions. Ever since your secretary has been in office, the lack of interest in our own State has been a burden upon her heart. We grow a little each year, it is true, but we have not nearly reached the figures set for us any year. True, the women give liberally for this work, but as it is not reported through your society, we fall far below our long for apportionment.

I pray for peace, but I want a peace that will dig a grave 10,000 feet deep, down to the subterranean fires of the earth, and will cast into it some pernicious doctrines. First, the doctrine that kings rule by divine right; second, that might makes right; third, that great armies and navies are the means of preserving the peace of the nations; and fourth, the doctrine of the Obermann, that by divine appointment some man in every nation is born booted and spurred to ride his fellow-men. I would have these doctrines pushed down to the bottom of that deep grave, where the melted rocks boil and bubble, and on them I would cast earth and rocks and pound them down with the hammer of Thor, until the grave was full. And onto it I would roll a mountain of granite, that there might never be a resurrection of those doctrines of the pit. A peace that should not secure such a consummation would not be worth praying for. Too long most of the governments of Europe have been of kings, and by kings, and for kings. But the day is dawning when czars, and kaisers, and emperors, and kings will be obsolete. They may have served a good purpose in the past, but the day of their usefulness is over. I would not kill them, but put them to work. And if they should say, "We cannot dig for we are not used to it, and to beg, we are ashamed," I would pension them; and when one after another should die, I would bury him with becoming dignity, but would insist that each one should lie down in his grave with his crown on his head, that both he and his crown should together crumble to dust. Thus all the world would learn that kings and crowns are no more.—Ex.

The Journal of the American Medical Association says that the law of Wisconsin now makes it a crime for a surgeon to divide a fee with another physician who sends him a patient, or for the physician to accept the fee thus offered him. This fee-splitting has been regarded everywhere as contrary to the highest ethics of physicians.

Brother Zeno Wall held a meeting at Foxworth resulting in twenty-three additions to the church, fifteen of them by baptism.

Some eye troubles in women are said to be due to the use of face powder.

NEWS IN THE CIRCLE
MARTIN BALL

Pastor T. L. Holcomb is this week engaged in a great meeting at Pontotoc. He has with him his brother, H. L. Holcomb, of Waycross, Ga., and the Clarke Memorial quartet.

The saints at Walnut street church in Louisville, Ky., have a treat, as they enjoy the splendid sermons of Dr. J. J. Taylor, of Savannah, Ga. He is supplying for Pastor Winburn.

Pastor S. J. Cannon, of the Third avenue church, Louisville, Ky., has resigned, after remaining with that church a number of years and will enter the evangelistic work.

Dr. R. H. Tandy, formerly of Hazlehurst, has been elected field representative of Bethel College, Russellville, Ky. He has resigned the pastorate at Greenville, Ky.

Pastor C. W. Stumph, formerly pastor at Charleston, has recently gone to Henderson, Texas. The work is opening up nicely in his new field. He is a good preacher and pastor.

The meeting at Winters, Texas, conducted by Evangelist T. O. Reese, of the Home Board, resulted in forty-seven additions to the church. Rev. Jeff Davis is the efficient pastor.

Pastor M. C. Vick, who is spending his vacation in Louisville, Ky., supplied for the Third avenue church last Sunday. The Yazoo City saints say he is the very best of preachers.

It is stated that Dr. G. M. Savage has resigned all his church work and will devote his entire time and energies to his work as president of Union University, to which he was recently elected.

Dr. Harry Leland Martin, of Indianapolis, has just closed a fine meeting at White Haven, Tenn., where there were seventeen additions to the church—fifteen by baptism. This is his way of taking a vacation.

Dr. H. E. Waters has recently closed a great meeting at Bradford, Tenn. Rev. L. D. Summers, of Blytheville, Ark., did the preaching. There were fifty-four additions to the church—forty-one by baptism.

A meeting, somewhat unique, was recently held at Eloise, Fla., by L. W. Johns. There were nineteen additions, among them the entire membership of the Campbellite church. The entire business closed out.

The church at Red Springs, N. C., has called Alexander Miller, of Albemarle, same State, to the pastorate. He conducted a meeting at Red Springs in which there were more than 400 professions.

The church at Bradford, Tenn., recently ordained N. M. Stigler to the full work of the gospel ministry. He is a graduate of Hall-Moody Institute, and is brother to Revs. G. H. and H. W. Stigler. A family of preachers!

We express our deepest sympathy for our brother, Dr. T. J. Shipman, of the First church, Meridian, in the departure to his heavenly home, of his noble father, Rev. W. J. Shipman, of Burkeville, Va. May His grace sustain.

At the Third church, Jonesboro, Ark., F. C. Sterling, pastor, a glorious meeting has just closed. There were seventy-two professions; forty-eight additions. Evangelist J. G. Harris, Drs. E. E. Dudley and L. R. Burress did the preaching.

Evangelist E. L. Avveitt, of Kentucky, has just closed a revival with the Lebanon church, Franklin Association, Ky. Thirty-one members were received—twenty-six by baptism. Five came from the Campbellites and one from the Catholics. Some folks are seeing things.

SOLOMON AND SHEBA'S QUEEN.

When the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she set out to go and prove Solomon with hard questions. We see that the queen went to prove Solomon because she had heard of him being wise because of the power he possessed of God. It was not riches and pomp that prompted her to go but concerning the fame of Jehovah. Solomon built ships and sent them out into all parts of the then known world and these sailors were so proud to be the sailors of such a kingdom they told it to the world and this caused this queen to go to Jerusalem to see the man of God. She set out with all the splendor and glitter at her command traveling some 1,500 miles of rough and dangerous road. She had to cross a large desert beset with robbers and dangers, but we know that she triumphed over all and was permitted to see Solomon and ask him all questions in her heart, and when Solomon answered all there was no more spirit within her. See this heathen queen fall at the end of her earthly strength. She could not but help compare her reign with that of Solomon's. Hers was of this world while Solomon's was of God. She had come over the burning sands of this world for fifteen hundred miles to see the man of God, and when she saw how grand all was under God's direction she was ready to cry out the half has not been told me. "She was trusting in herself and not in God. See that sinner way out yonder in the desert of sin and when he hears of the love and goodness and greatness of God, watch him pick up and start bringing all his righteousness of greatness along with him, but see how humble he must get before he is heard at the throne of God, because all his righteousness in the sight of God is nothing but dross or dirty rags.

Solomon's sailors, who were citizens of Solomon's kingdom, told the story of Solomon's glory and greatness.

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ness or else this queen would never have heard of the fame of Jehovah. These sailors were proud of their king and kingdom, and they told about it to the world. Now, my brother, my sister, are you a citizen of God's kingdom and do you like to tell about what he has done for you and what a great king he is and how glorious it is to live in his kingdom? O how glad you were when some one told you about it and when you left all and found the king and was adopted into that kingdom as a citizen, you, too, were glad to say, "The half has not been told me."

How will the sinners know of God's kingdom unless the citizens of God's kingdom tell them of the glory and lovingkindness of God? Are you willing to do so? Some may say that you are a crank, but the fellow who is not willing to hear of God's kingdom is the crank for Christ commended this queen for listening to these sailors and heeding their words and coming to see Solomon and to learn of his greatness based on obedience to God.

Are we not expecting all the rights and benefits that come from a Christian civilization, but how much do we put into it and are willing to work to raise the standard of Christian citizenship? Practically all the rights and privileges that we enjoy today come to us through Christianity and in proportion to the way that

Christianity gets hold of the mind and heart of the people will our citizenship be. Then how much are you doing to elevate the citizenship of your county and state and nation and the world? Do not forget your citizenship in the Kingdom of God and that He has need of your service in telling the "Old, old story of Jesus and His love." Do you love to tell it? "The half has never yet been told."

E. S. BATHROP.
Senatobia, Miss.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

AN ENCOURAGING REPORT.

Ben Cox.

No report presented to the recent session of the Shelby County Association received a more enthusiastic reception than that of the Baptist Memorial Hospital. The executive committees, composed of A. E. Jennings, J. N. Brown, Jack Gates, Will Dockery and Dr. Casa Collier, have built wisely and well upon the good foundation laid by the talented and consecrated Thos. S. Potts.

This committee took charge first of this year and since that time have taken care of a large number of charity patients. The financial record made by these brethren is almost phenomenal. For instance, they have taken care of \$7,000 current expenses, \$7,500 paid on bond, \$1,000, Hospital Supply Co.; \$3,000 for a new laundry, \$1,000 for new boiler, operating room and other permanent improvements. All this \$19,500 has been taken care of out of operating department, with the exception of \$1,500 which was subscribed.

This means in brief that the management has been able to provide for the running expenses, maintain a very extensive charity department and at the same time reduce our indebtedness at the rate of \$3,000 a month. The prospect is now that we shall on January 1, 1916, owe \$35,000 to \$40,000 less than we owed on January 1, 1915.

This resolution was adopted at the Shelby County Association:

"Because of the very urgent need of additional room in the Baptist Memorial Hospital at once, to take care of the increasing demand for hospital service and to reduce the cost of maintenance, be it

"Resolved, That the Shelby County Association endorse the project of the Hospital Advisory Board of raising \$100,000 toward building and equipping a new wing addition to the present building, and that the churches of Shelby County Association pledge themselves to raise \$50,000 of the \$100,000 and that the churches of Tennessee, Arkansas and Mississippi be asked to raise the other \$50,000 needed."

It is of tremendous importance that this new wing be erected at the earliest possible moment.

The overhead expenses, such as office help, laundry force, housekeeper, day and night engineer, etc., will cost no more for 300 patients than for 100. With addition of this new wing, we can have a training school for 100 nurses, thus making this department a revenue producer instead of an expense.

It is greatly to be desired that our hospital management shall have a cordial place in the prayers of all who believe this is God's work.

The Shelby County Committee, in their report, urge:

"That Baptists of the three states shall spread the news that we have a fireproof hospital with A-1 equip-

ment, where first-class accommodations may be obtained at very reasonable rates.

"We suggest that prospective patrons come first to the hospital and after making arrangements there, phone their doctors. This will be better for them and for the hospital."

I feel sure that Shelby County Association can be counted upon to bring up her full share both as to prayer and practical support.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will set one cent per word, which must accompany the notice.

HON. WALTER TROTTER.

Hon. Walter Trotter, aged 66 years, departed this life August 16, 1915. As a citizen of Winona for forty years, he was identified with the interests of the town during all these years of changes and progress. He was conservative and, yet, progressive, slow to take hold of new things, but ever alert and watchful for that which meant the betterment of local conditions. He looked on all sides of every proposition before committing himself to any measure. He seemed to have always in view the Scriptural injunction, "Prove all things, hold fast that which is good." Nothing was taken for granted as being good simply because it was new. The old must, for the same reason, be discarded, when it was no longer good. This became a settled habit of life with him, leading him to form conclusions that commended themselves as wise and safe.

For thirty years he practiced law at the bars of this and adjoining counties, and achieved a success that made him not only a place in the financial world, but enabled him to lay the basis for a large competency, which he managed with business acumen.

He was a kind and loving husband and father, always seeking and securing the best for his home circle. It was in his home that he found and enjoyed a happiness and satisfaction that came from no other surroundings. It was here that his time was spent, when business hours were over, in the company of those whom he loved, with whom and for whom he made home a "Home, Sweet Home."

He loved the church, and was regular in attendance on its services, and, as occasion and opportunity offered, led in public devotion to the edification of all. He loved the gospel as the power of God unto salvation, and in youth made a profession of faith in Jesus Christ as his personal Savior. He was a churchman, because first of all he was God's man.

He sought to conform his life to the teachings of the Bible, and desired to be useful in the work and service of the church. His personal interest in the local work of the church led to his ordination as a deacon. If it had not been for this personal concern in the erection of the present

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church building, both in his own gift, as well as the difficult work of collecting subscriptions, and otherwise financing the undertaking, it is possible that this building had not been.

He served well his generation and has fallen on sleep. "I heard a voice from heaven saying, Write, blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors and their works do follow them."

A. V. ROWE.

MEETINGS.

I have just closed a splendid meeting with Pastor L. E. Brown at Whitehaven, Tenn., in which there were nineteen professions and seventeen additions to the Baptist church, fifteen of these by baptism. Also received a goodly number for baptism and by letter in the meeting with Pastor J. A. Ousley and his noble little flock at Blaine. The singing at Blaine was ably conducted by Mr. Talmage Smith, of Sumner.

The First Baptist church, of Indianola, is getting ready for a glorious meeting, beginning September 20, with that prince of preachers, Dr. Henry Alford Porter, doing the preaching and Mr. Robt. Jolly in charge of the music. For two weeks preceding the coming of Dr. Porter, there will be daily preparatory meetings consisting of prayer meetings, down-town meetings, personal workers' classes and choir practices, and nothing will be left undone to clear the way for a mighty work of God's Spirit.

It is confidently expected that the attendance upon the meetings will be the largest ever known in this section of the State, and the church hereby extends through its pastor a most cordial invitation to our brethren in this part of Mississippi to attend and enjoy the services. Especially anxious are we that insofar as possible, our Delta pastors shall attend the meeting, and special arrangements will be made to entertain as our guests all of these who can come and will advise us when we may expect them. We should be particularly glad to have our honored editor with us for a few days at least.

Hoping that the brethren will join us in praying for a marvelous manifestation of God's power, I am, Cordially yours, HARRY LELAND MARTIN, Indianola, Miss.

A GOOD REPORT.

I worked with Brother B. E. Phillips at Williamsville. We had a very good meeting. Politics interfered with us considerably, but I feel sure that the Lord blessed us and our efforts were not in vain.

My second meeting was with my church at Murphy Creek, Brother R. B. Gunter, of Louisville, Miss.,

preaching. God greatly blessed us. There were thirteen added to the church—eleven by baptism.

I was with Brother McPhail at New Hope church. I had served this church four years. We were all made glad and the Lord richly blessed our meeting. The church was revived and five united to the body to do battle for God and right.

Brethren, Phillips, Gunter and McPhail are God's truly called servants. It was a great pleasure to be associated with them. I have three more meetings. Pray that the will of our Lord may be wrought, to whom be all the praise and glory.

J. T. MCGEE.

HOLLY SPRINGS, MYRTLE AND BYHALIA.

Have just closed three meetings of a week's duration each, at Byhalia, Myrtle and Holly Springs churches. Rev. Jas. B. Leavell, of Oxford, assisted the pastor, and his clear-cut, forceful and distinctly spiritual messages were a blessing to each town and community.

The Lord was with us in wonderful demonstration of His power at each place.

There were seventy-three professions of faith in the three meetings, uniting to all the churches.

At Holly Springs the meetings were held in the court house, and people were turned away for lack of room.

The spiritual life of each community received a great impetus and there will be great advancement following in the Lord's work.

LEONARD O. LEAVELL.

ATHENS.

On Sunday evening, August 22, a very large crowd assembled at Miller's Mill, near Old Athens, in Monroe county, to witness the baptism of twenty young men and women, most of whom were in their teens. This was the result of a seven days' revival service conducted by our pastor, Brother R. L. Birmingham.

The singing was led by Brother J. O. Taylor, one of our own members. Mrs. Taylor was organist.

The people came day and night. The day congregations were good, and the night congregations overflowed the house. We have had a wonderful uplift in every way. The Athens church is united, consecrated and growing all the time.

We rejoice because the Lord has dealt so richly with us.

LAWRENCE G. SMITH.

Aberdeen, Miss., R. 2.

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COLLINS.

We had a rare treat in the visit of Mrs. E. S. P'Poole, of the Woman's College, Hattiesburg, who gave us a reading from Job that was both entertaining and instructive. The lesson set forth in the book of Job was most impressively enforced. Mrs. P'Poole is a talented reader, and her talent is consecrated to the Lord. The Woman's College is most fortunate in securing her services to teach and the girls are fortunate to come under her instruction.

We have also had Brother Farr with us lately. He gave us a fine talk on Christian education, and our people responded to his appeal for a contribution with reasonable liberality. We are going to send some girls to the Woman's College next session, more than heretofore.

We have had good meetings this summer. It has been my happy privilege to baptize ninety-nine candidates this year. God bless The Baptist Record.

Yours in Him,
J. P. WILLIAMS.

GOOD MEETINGS.

I am just through with my meetings, and the results are as follows: Mars Hill—twenty-six joined. Brother W. E. Farr helped.

Mt. Olive—eighteen joined. Dr. G. S. Dobbins did the preaching.

Arlington—twenty-five joined, and Brother J. A. Lee assisted.

New Zion—three joined. Brother Madison Flowers preached for us.

Ramah—two joined; did my own preaching. Dr. W. A. McComb was with us one day and Brother Leon Young came on Monday and assisted us.

We had the best meetings that I've had down here, and as good preaching as I have ever heard. No man made any better selection for help than I have this year. All of the churches are strengthened and the cause helped for which I praise God and take courage.

I have resigned the work here, and will be open to a call from some other field. I have been here six years and they have called me for the seventh year, but I think it will be best for me and the church to go to other work after this year.

May God's blessings be upon the editor.

JAS. A. CHAPMAN.

Missionary J. G. Chastain is gratified with the results of an enlistment campaign in Kentucky in which he took part during August. He has come to South Mississippi to do a similar work in Pearl River Association. Until October 1 he will receive his correspondence at Columbia, Miss.

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THE TASK OF STATE MISSIONS.

The task of state missions has never been appreciated by the brethren higher up; by which I mean, the members of the Southern Baptist Convention Boards and the pastors and members of the city churches. The fields far away seem so inviting and the needs so pressing, their vision focalized on these, they can see nothing urgent in the near-by field.

Even members of the State Boards themselves, often undervalue the work of their own boards. The saying of the Saviour: "A prophet is not without honor save in his own country," may be as well applied to a board or a church as to an individual. Men are liable to be little and narrow and sometimes mean, in thinking about the near-by things. Many a man, despising the things about him, with his eyes fixed on the alluring prospects afar off; has gone to his ruin in pursuit of them.

It may seem paradoxical to say it; but only men of broadest vision can take in the far off and near-by fields at one glance. Out yonder, they see the enemy entrenched, armed and equipped; here they see the forces, if organized, to meet and overcome him. Changing the figure to make it real: Yonder are the heathen, on the field of the foreign board and nearer by, on the field of the home board, are the hordes of foreigners, flocking to our shores, the wild Indians in the west and the large cities dominated by Satan to be Christianized, organized into churches and taught the whatsoevers of Christ. Here in these states of the South are the churches, which are to furnish the men and women missionaries to carry the message, and the money to sustain them. How can they preach except they be sent? and how can they be sent unless these churches in the states shall be so infused with missionary zeal that they will gladly furnish the missionaries and the money? Who will instill into these churches the missionary spirit if the state boards of missions, by the visitations of their secretaries, or evangelists, or missionaries, or Sunday school workers, or missionary books and other literature, or the consecrated workers of the woman's missionary union, in co-operation with the pastors, do not by patient toil and loving, faithful instruction lead the membership to see their duty to give the gospel to the wide, wide world?

Our mission work is like a building of three stories, the top story, the largest of the three, representing the foreign mission board, the second story, the next largest, representing the home mission board, while the smallest story, on the ground floor is the state mission board. A strange looking house indeed! The top stories are about to topple over, because of the slender foundation. With every tremor of the earth, because of war and every storm of financial pressure, or down-pour of rain that keeps the people from their churches a few Sunday, the danger of collapse is more apparent.

The occupants of the upper stories

are now peeping out of their windows to see what is the trouble, and some are actually climbing down to help the state mission boards to deepen and widen the foundation and save the missionary structure.

How was it that the fathers, in the erection of the building, were so foolish as to despise all the principles of architecture? The answer is easy: To overcome the prejudices of generations somebody must do some patient, faithful work. One effort, or two, or a dozen are not enough. Where people have heard ten words against to one word in favor of missions, it is not surprising that they are hard to reach with the truth about missions.

The fathers forgot how many years it took them to reach their positions of enlightenment. How many missionary sermons and missionary pages it took to penetrate their minds, made dull by unreasoning prejudice! How the grace of God made known in the gospel, illumined by the Spirit, had to bombard their proud wills until they were broken down! They forgot all this, because their brethren, less fortunate than they, by reason of environment, did not immediately come over to their way of thinking, they called them stingy Hardshells and let them go.

We are living in a teaching age. Everybody is either an instructor or a learner. The government is furnishing experts to teach the school teachers, the farmers, the physicians, the road-builders. Religious men and women, experts in their line, are going out to teach the preachers, the Sunday School teachers, the mothers and fathers and all the church members the joys of a co-operative effort.

Efficiency is the word and enlistment is the work. The three boards—Foreign, Home and State—aided by the Sunday School Board and our theological seminary, yes, and all our Baptist colleges and schools, must join hands to find the humblest pastor of the humblest church and let him and his people know they come as messengers of love, with Christian greetings to teach the way of the Lord more perfectly.—Editorial in Home Field by W. B. Crumpton, 28 years secretary of State Board of Missions in Alabama.

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SECOND CHURCH, COLUMBUS.

At last Sunday evening's service I resigned as pastor of Second Baptist Church here. My reason is that I may finish my school work as early as possible. I go from here to Mississippi College. We have just finished our state mission campaign and considering the financial depression these people gave 25 per cent. more than any year before.

Yours fraternally,
JAS. C. RICHARDSON.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street, Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

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MEETINGS ON THE COAST.

On Saturday evening before the 2nd Sunday in July, I began a series of meetings at Maxie, Miss., and continued until the following Friday, resulting in the conversion of about thirty people who expressed themselves as accepting Christ as their Saviour. Maxie is a small village, where the Columbia branch leaves the

main line of the G. & S. I. R. R. People came to church from one to three miles. Strong men and women wept over their sins, accepted the hand of proffered mercy and were saved.

On Saturday, before the second Sunday in August, Dr. W. C. Grace went with me and we organized a church on the next day. I preached on Saturday night, and Dr. Grace preached at 11 o'clock next day, and again at night. We have never had a church in Maxie. The Methodist have an organization there and a house of worship, and keep up a Sunday school, though their preaching service is very irregular. No Sunday preaching is kept up by them.

I have been preaching there all of this year, giving them three sermons each month, Saturday night, Sunday and Sunday night. The Methodist are exceedingly kind and help us in every way, especially in tendering us the use of their house.

On Saturday before the third Sunday in August, being the 14th day of the month, I began a meeting with my Hepzibah Church. I preached Saturday afternoon, Sunday at eleven o'clock and in the afternoon, then again Monday at eleven o'clock, when Dr. R. L. Gillon, of Gulfport, came to us and held the fort until Friday, the 20th. He preached twice each day and brethren prayed, and the blessing came down from the beneficent hand of the beloved.

Sinners were converted and we were made to sit together in Heavenly places in Christ Jesus. Dr. Gillon is a preacher of power and presents the truth in a manner which carries cogent conviction to the heart of the unsaved. Results 22 by baptism, two by letter with several to follow next meeting.

The congregations were fine, notwithstanding it rained every day. On Sunday, the congregation was estimated at 1,000 and some think there were even more.

Our people were so well pleased with Dr. Gillon they invited him back to hold the next year's meeting. I found the church roll numbering 181 when I took charge in January last; now we number over two hundred, with the promise of several more to join at the next regular service. To the beloved be all the Glory.

J. L. FINLEY, Pastor.

Such a cry came, from many sources, for the series of articles which have been running through the papers by T. T. Martin, that he has decided to issue them in book form. The subject is "The New Testament Church." The book will furnish good reading.

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TIME AND PLACE OF MEETINGS MISSISSIPPI BAPTIST ASSN'S.

Association.	Place.	Time.
Chickasaw—	Philadelphia—	Sept. 14.
Deer Creek—	Leland—	Sept. 14.
Judson—	Oak Hill—	Sept. 14.
Zion—	Philadelphia—	Sept. 15.
Bethel—	Mt. Zion—	Sept. 18.
Mt. Pisgah—	Hope Church—	Sept. 18.
Tallahala—	Thompson's Creek—	Sept. 18.
Bay Springs—	Antioch, Louin, Miss.—	Sept. 22.
Bogue Chitto—	First Church, McComb City—	Sept. 22.
Lauderdale Co.—	Salem—	Sept. 22.
Union—	Pleasant Hill—	Sept. 23.
Calhoun—	Vardaman—	Sept. 22.
Rankin—	Oak Dale—	Sept. 28.
Yazoo—	Lexington—	Oct. 18.
Chester—	Fellowship—	Sept. 29.
Gulf Coast—	Long Beach—	Sept. 29.
Perry County—	Seminary—	Sept. 29.
Lawrence County—	Hathorne—	Oct. 1.
Carey—	McCalls—	Oct. 2.
Liberty—	New Bethel—	Oct. 2.
Oktibbeha—	West Kemper—	Oct. 2.
Aberdeen—	Van Vleet—	Oct. 5.
Yalobusha—	Oakland—	Oct. 5.
Central—	Clinton—	Oct. 6.
Copiah—	Hazlehurst—	Oct. 6.
Hobolochitto—	Henley Field—	Oct. 6.
Louisville—	Louisville—	Oct. 6.
New Liberty—	Fellowship—	Oct. 6.
Pearl Leaf—	Gilmer—	Oct. 6.
Strong River—	Palestine—	Oct. 6.
Mississippi—	Mars Hill—	Oct. 7.
Magee's Creek—	Spring Creek, La.—	Oct. 9.
Pearl Valley—	Good Hope—	Oct. 9.
Coldwater—	Holly Springs—	Oct. 13.
Monroe County—	Harmony—	Oct. 14.
Jefferson Davis—	Phalti—	Oct. 15.
Kosciusko—	County Line—	Oct. 15.
Leaf River—	Washington—	Oct. 15.
Lincoln—	Fair River—	Oct. 15.
New Choctaw—	Canaan—	Oct. 15.
Choctaw—	Antioch—	Oct. 16.
Tombigbee—	Providence—	Oct. 16.
Lebanon—	Ellisville—	Oct. 20.
Harmony—	Springfield—	Oct. 22.
Trinity—	Pleasant Ridge—	Oct. 22.
General—	Neshoba—	Oct. 27.
Hopewell—	Hopewell—to be set by officers.	

SOME GOOD MEETINGS.

The writer held a meeting with Pastor V. C. Walker, at Morgantown, on the N. O. G. N. R. R., beginning Saturday before the second Sunday in July, in which the church was greatly helped. The brethren were in the meeting heart and soul, and on that account it was easy for the preacher to preach.

The consecrated pastor was alive to the work, rendering efficient service each day in the prayer meeting. The meeting was a spirited one, and therefore a success, with seven additions.

Thompson.

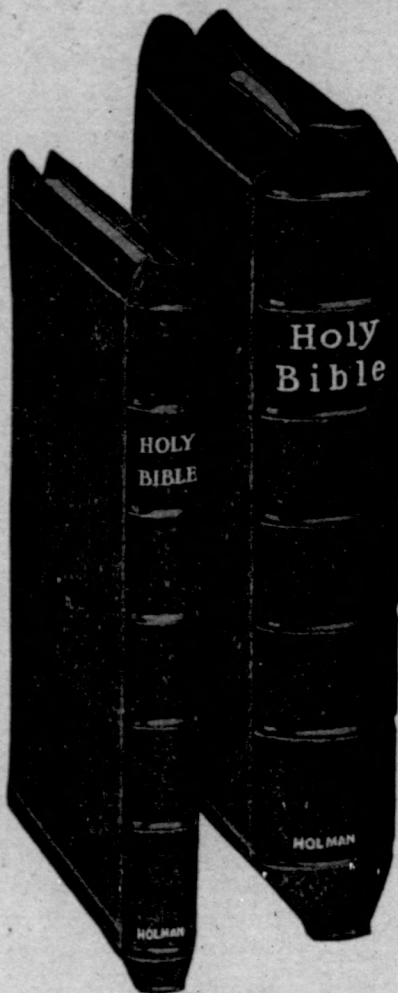
Our meeting here was on third Sunday in July, and week following, with Brother I. H. Anding, of Summit, to do the preaching, and that means that it was done well.

There were no additions to the church, but an outpouring of God's spirit from day to day, brought a revival in the hearts of the membership, and the church is greatly strengthened.

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The chapter heading on the outside corner of each page makes this Bible Self-Indexed.

Specimen Part-page of Type.

ST. MATTHEW, 5.

15 * The land of Zab'u-lon, and the land of Nepht'ha-lim, by the way of the sea, beyond Jôr'dan, Gal'i-lee of the Gën'tiles;
16 * The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Christ's sermon on the mount.

2 And he opened his mouth, and taught them, saying,
3 * Blessed are the poor in spirit: for their's is the kingdom of heaven.
4 * Blessed are they that mourn: for they shall be comforted.
5 * Blessed are the meek: for they shall inherit the earth.

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Jackson, Miss.

We hope to do greater things for the Lord in the near future.

Red Bluff Church.

The church is in St. Helena Parish, Louisiana. Brother Anding did the preaching in this meeting.

Had a great feast of good things from the table of the Lord.

The rain interfered somewhat, but notwithstanding that, the meeting was good. The Holy spirit came each day in power. There were five accessions, all for baptism. The church was greatly revived.

May the great Lord spare Brother Anding many years yet, to tell the glad news.

Concord Church.

Third Sunday in August, the 27th.

We have just closed a great meeting at this church in Franklin county.

Brother E. Gardner did the preaching after Sunday. The meeting grew in interest from day to day, resulting in a great revival, which swept over the entire community, evidenced by the great crowds that came, and the earnest attention given the preaching.

Visible results in the meeting were twenty-five added to the membership, seventeen of that number for baptism.

Praise God from whom comes the blessing.

W. K. ANDERSON.

SHADY GROVE.

Shady Grove church, near McGee, closed their annual protracted meeting Thursday, August 26. The congregations and interest were good from the very beginning and on to the very last service.

We feel that much good was done in the immediate membership as well as the community. There were six additions by letter and a number reclaimed. The meeting was conducted by A. H. Mahaffey, of Meridian.

The Fifteenth avenue church, Meridian, has called Dr. E. D. Solomon, of Hattiesburg. It is thought he will accept.